

Equal Rights

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Josephine Casey

Trade Unionist and member of the Industrial Council of the National Woman's Party, who is leading a campaign for Equal Rights for women in the textile industries in Georgia. Miss Casey was formerly an organizer for the American Federation of Labor.

Equal Rights



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OBJECT OF THE WOMAN'S PARTY

The object of this organization shall be to secure for women complete equality with men under the law and in all human relationships.

THE LUCRETIA MOTT AMENDMENT

"Men and women shall have Equal Rights throughout the United States and every place subject to its jurisdiction."

"Congress shall have power to enforce this article by appropriate legislation."

[Senate Joint Resolution Number 52]
[House Joint Resolution Number 55]

Introduced in the Senate June 4, 1929,
by SENATOR GERALD P. NYE, North Dakota.

Introduced in the House April 25, 1929,
by REPRESENTATIVE FREDERICK W. MAGRADY,
Pennsylvania.

The Double Standard of Employment

AN ARTICLE by Louis Stark, entitled "Cotton Textile Mills Regulate Night Work," lauding the discharge of women from night work, which appeared in the *New York Times* for March 1, 1931, states that officers of the Cotton Textile Institute say that "Steps should be taken to iron out the frequent peaks of over-production and the valleys of depression." Mr. Stark, however, does not make clear why it is women who should be ironed out in order to bring about this condition. If employes are to be dismissed for the good of industry, it would seem simple justice to dismiss the less skilled and retain the more expert. Instead, the Cotton Textile Institute is making sex its basis of selection, although women are especially famed for their expertness in the textile trades.

Mr. Stark further states that "the practice of night operation has contributed greatly to over-production." If that be the case, why not discontinue night work for both men and women? Then over-production would cease, and there would be no discrimination. However, Mr. Stark adds almost naively, "Complete abandonment of night work, it is pointed out, would throw both men and women out of employment. Evidently he and the Cotton Textile Institute consider throwing men out of work a tragedy, but view with perfect equanimity similar action with regard to women. He further states, respecting the discontinuance of all night work, for both men and women, that "It would always leave the industry with the impossibility of extending operations if daytime operation proved insufficient to cope with increasing demands. Outright abandonment of night work would then tend to the building of additional mills."

It would seem that in this era of depression the building of new mills would be regarded as a boon to owners, workers and the communities in which they were built, but Mr. Stark evidently takes another point of view.

It would also seem that in 1931 the world had come far enough on the road of progress to realize that women work for the same reason that men work, to support themselves and their families; and that they have a right to demand equal opportunity to get a job and keep it.

The Common Bond of Union

THE old idea that "the East is the East and the West the West, and never the twain shall meet," appears to have suffered complete demolition, and that upon the field that most concerns us. Mahatma Gandhi's explicit demand for Equal Rights for men and women lays once and for all the ancient spectre of permanent disharmony among the nations and establishes justice as the common bond of union between the East and the West, the North and the South, and every other portion of our little planet.

The position of women in the Orient has long been regarded as a supreme obstacle to the universal emancipation of women and has heretofore acted to retard the movement elsewhere. Gandhi's statement of faith in the equality of the sexes comes therefore as a complete surprise to most of the dwellers in the Occident.

To those, however, who intimately understand the movement headed by the great Indian leader and who know that justice is the underlying principle of the Mahatma's whole program, Equal Rights as between all human beings is merely something to be taken for granted.

The nations of the West may well read a lesson from Mahatma Gandhi's statement. The men of England, of France, of Italy, yes, even the men of America, who pride themselves upon their superior material civilization, may well look to its foundations before assuming a position of arrogance. No civilization can endure which is not based upon a substructure of justice and as long as women are denied equality with men in any avenue of human endeavor justice is violated.

Equal Rights between men and women, as the Mahatma points out, is an elementary and obvious principle of justice and is intrinsic in a program directed toward establishing right relations among the members of the human family.

Grudgingly and too often against their will the men of the Occident, for the past century, have been gradually according women a small measure of the equality which Gandhi now demands for them in full.

Since the measure of any civilization may be found in the position which its women occupy, the West had best look to its laurels.

Organizing Work Takes New Impetus

THE work of organizing women for unified action for Equal Rights took a new impetus with the arrival of Hazel Skirven of Baltimore at National Headquarters of the National Woman's Party as assistant organizer, and the departure of Josephine Casey for Georgia to organize textile workers thrown out of work by the barring of women from night work in the mills.

Miss Skirven did excellent organizing for the Maryland State Branch of the National Woman's Party in its campaign for a jury service bill in that region so curiously called the Maryland Free State even though it bars women from jury service and in other ways restricts their freedom.

A graduate of Goucher College, Miss Skirven attributes her readiness for such work to a course on "The Woman Movement," given there by Dr. Mary Williams, historian and Feminist. After two weeks at Alva Belmont House, Miss Skirven will go to North Carolina to put on a play there, and then will go into the field to organize for Equal Rights.

Miss Casey is particularly adapted to the work she is doing in the South, for all her life has been devoted to work for the National Woman's Party and to work as a labor union organizer. As a Feminist and a labor union organizer, she goes to working women with the aid they need in uniting to fight restrictions forced upon them by employers seeking to limit production and reformers who mistakenly think that it promotes the welfare of women to bar them from night work without guaranteeing them day work and

without putting the same restrictions upon men in the same work.

ON March 1 the Cotton Textile Institute discontinued nightwork for women as a "protective measure." During the ensuing month, opposition to the measure has been gathering force from women themselves. They are pointing out that it is no protection to them to have their jobs taken away from them during a period of economic depression; and they are demanding their right to work. Miss Casey, a member of the Industrial Council of the National Woman's Party, has begun a campaign in Georgia to help women who have been thrown out of their jobs in the name of "protective" regulations. She will carry on an intensive campaign of Woman's Party organization and by public education in Equal Rights.

Miss Casey's point of view on Equal Rights for women in industry, her staunch belief that all legislation and regulation should be based upon the nature of the work and not the sex of the worker, comes from actual experience. She organized the women ticket agents in Chicago and was president of the Women's Local. She was the first woman delegate to the convention of street car employees: one woman to five hundred men delegates. During Suffrage days she was the first working woman to address the Illinois Legislature asking for the vote. She spoke at the first open-air meeting for Suffrage held in the United States and spoke on behalf of working women at the great Suffrage rally in London. She was an agent for the International League of

Garment Workers, her most notable achievement being the successful wage agreements involving 30,000 waist and dressmakers.

Miss Casey has always carried on her campaigns on behalf of industrial policies while actually working herself. In other words, it is as a working woman that she speaks for working women.

"Although knowing that the principle of equality is fundamental," she says, "I wondered at one time if it might not be true that women were to be forgiven for sacrificing principle to expediency, sometimes. I thought that perhaps, in special circumstances, protective legislation, regulating their hours and times of work, and applying to women only and not to men, might be advisable.

"To try the thing out I went into a factory cutting heavy rubber type, a particularly difficult and trying task. The experience merely made me a more convinced believer in the necessity of Equal Rights in industry, basing legislation and regulation on the nature and conditions of the work itself, and making it apply to men and women alike. I realized that the working women would be the loser whenever she sacrificed the principle of equality.

"It is interesting to notice that the leading advocates of protective legislation who proclaim themselves to be working women have not been actual wage-earners in industry in twenty years. They do not realize that the working woman today must have equal opportunity with men to get and hold a job, or else she will lose opportunity altogether."

Industrial Employment Code

AS a representative of the National Woman's Party I am appearing here today to protest against that part of your proposed code which would deny to adult women the right to work on night shifts.

In reading the proposed code one finds that so far as the ordinary hazards of industry are concerned, protection is planned for all workers and not for women alone. This is as it should be. The night-work proposal applies to women alone. To this we object.

It may be that night work is not good for any worker. Certainly, every argument used against it for women, so far as health is concerned, would apply equally to men. We contend that when night work is in operation, an adult woman should have the same right as a man to engage in it if she chooses. It is for her, not for others, to decide whether or not her earnings in such work compensate for the disturbance of normal routine. It is for her, not for others, to decide whether

Statement Made by Jane Norman Smith, Member of the National Council of the National Woman's Party, Before the Taylor Society in Connection with the Proposed Industrial Employment Code, Which Will Be Further Discussed at a Meeting in Philadelphia on May 1

or not her private arrangements are better served by night work than day work.

When the New York law barring women from work on night shifts in various occupations was passed, thousands of women were thrown out of work in drug and candy stores, restaurants, printing shops, newspaper offices, in railroad employment, at news-stands and as elevator operators (except in hotels). The women concerned did not ask for this restrictive law. It was passed without their consent and against their wishes. It took some of these groups years to secure exemption and the restaurant women are still going to Albany each year to demand the right to choose their own hours of work.

When the representative of the State Department of Labor referred to the hearing at Albany, where "Equal Rights" women appeared against special labor laws for women, he forgot to mention that the women who battled there with the National Woman's Party against special restrictive laws for women were the wage-earning women who have been affected by such laws and others who would have been affected by proposals for further restrictions. These women were not "theorists."

This question of special labor laws for women is not being agitated in this country alone. All over the world women are aroused and are protesting against them. In Berlin, Germany, last Summer, women representatives from many countries met in conference and formed the "Open Door International," with the object of securing equal economic opportunities with men. This international organization, together with other women's groups, has recently sent a deputation to the head of the International Labor Office, to ask

for a revision of the nightwork convention, in order to end the discrimination against women.

The claim has been made that women should not be allowed to work at night because they have a double job—housework and their outside jobs. It is foolish to try to regulate the hours of all women wage earners on the basis of those who have a double job.

We contend that if restrictions are con-

sidered necessary for the benefit of the individual and of the race, they should apply to all workers and not to women alone. If that is done, the individual will benefit, the race will benefit, and women will be placed upon an equal footing with men in earning their livelihood.

Industrial regulations that apply to women alone are among the gravest discriminations against women. They close many doors of opportunity to women seek-

ing employment. Special restrictive legislation, with its linking of women with children instead of with adults, began years ago in the transition stage of women's much protested invasion of industry. Today, when women are an established and increasingly important part of our economic life, justice requires that regulations and legislation concerning them be on the same basis as that for their male competitors.

Let Women Make Their Own Choice

THE article by Mrs. Florence Kelley in the *World-Telegram* for March 21, entitled "Defends Relief of Women From Night Textile Work," is an attack upon the National Woman's Party's stand for Equal Rights for women in industry; but it is not, in spite of the title, a defense of women in the textile trades, nor is it an exposition to the public of the facts regarding the arbitrary dismissal of women from nightwork in the cotton mills.

The Woman's Party does not advocate night work. If it is bad, it should be discontinued for both women and men. But it holds that night work is preferable to no work at all; and it repeats its assertion that these women who have been dismissed from night work in the cotton mills have not been given daytime work instead, although a reader of Mrs. Kelley's reference to their going "to daylight hours and steady work" would be led to believe that they have merely transferred their jobs from night to day. Officers of the National Woman's Party, meeting in New York with the president and the chairman of the board of directors of the Cotton Textile Institute, asked the specific question if women discharged from night work jobs would receive day jobs instead; and they were told that no such assurance could be given.

Mrs. Kelley in her article leaves the reader rather in doubt as to what her own opinion is. First she declares that "Men cannot run cotton mills alone. Their work interlocks with women's work. Fate decrees that men are to follow their fellow workers from irregular intermittent nightwork alternating with the excessive strain of overtime accompanied by artificial lighting, to daylight hours and steady work." From which one infers, and is glad to infer, that she is in favor of the abolition of nightwork altogether. But the very next sentence involves a contradiction: "Miss Lee's proposal that men, too, be eliminated from night work as a matter of equality, should be bracketed with the French queen's question why people who had no bread did not eat cake." Well, which is it? Is Mrs. Kelley in favor of the abolition of all nightwork, or is she writing publicity for the bakers?

By Muna Lee
Director of National Activities, National Woman's Party

Again, she says: "When nightwork is cut out, all alike, men, women and youth, invariably and automatically become day workers." But do they, when no daytime jobs are offered? And then Mrs. Kelley asks dramatically: "Will the Party begrudge the few men who will ultimately remain in the mills as night watchmen their dreary jobs? Does it demand that women be allowed to share them in the name of 'equality'?"

The answer to each of these questions is simple. In the first case, No.; the National Woman's Party does not begrudge a job to anyone. It begrudges action, whether by legislation or regulation, which takes jobs away from women because of their sex. It objects to conscripting them into the desperate army of the unemployed. As for the second question, Yes, certainly; if women wish to share these jobs, let them do so by all means. The Woman's Party does not hold that nightwork should be compulsory for anyone; but that women who wish to work at night, who have found, as many say they have, that nightwork best suits their arrangements, should exercise their adult privileges of choosing for themselves. It holds, above all, that the wholesale dismissal of women from their nightwork jobs, a measure which Mrs. Kelley commends the textile mills for taking, with no provision made for their being given daytime jobs instead, is not merely an injustice to a faithful and efficient body of workers, but a menace to society in this prevailing period of unemployment.

The statement that only the Woman's Party opposes nightwork is inaccurate. The following organizations in New York alone have gone on record against special labor laws for women workers. They hold that all legislation and all regulation should be based upon the nature of the work and not the sex of the worker; and that women in industry, in business, and in the professions must be free to work and be protected as workers on exactly the same terms as men:

National Association of Women Lawyers, Zonta Club of New York City,

Brooklyn Women's Bar Association, Inc., Brooklyn-Manhattan Transit Women's League, New York State Federation of Business and Professional Women, New York City Federation of Business and Professional Women, Women's Division, First A. D. Republican Club, Kings County; Zonta Club of Brooklyn, Women's Equal Opportunity League, Employees Mutual Benefit Association of the F. G. Shattuck Co.; Women's Press Club of New York City, Legislative League of New York, Brooklyn Women's Constitutional Hoover-Curtis Committee, Inc.; New York State Women's Republican Club, Zonta Club of Albany, Brooklyn Business and Professional Women's Club, American Alliance of Civil Service Women, League of Advertising Women, National Women's Real Estate Association, The New Yorkers.

The further statement that "with governors and before legislatures its members (the Woman's Party) have little effect in behalf of their legislative measures for want of the backing of the labor unions" is likewise inaccurate. Equal Rights measures which the Woman's Party has sponsored or assisted have been secured in 24 States and territories. They affect the lives of 33,000,000 women. They range from equal guardianship rights in Maine to equal testatory rights with regard to community property in California; from jury service in the District of Columbia to equal pay for women teachers in New York; from the franchise in Porto Rico to equalizing responsibility for illegitimate children in New Jersey. The Woman's Party has waged a successful campaign for the incorporation of more than one hundred Equal Rights measures into our codes. The fact that labor unions fight Equal Rights for women in industry is not a reflection upon anyone except the labor unions.

As for the statement that the Woman's Party consists of "an alert persistent group whose interests are chiefly professional and executive," the answer is that Woman's Party members (unquestionably alert and persistent) include every field of woman's labor, and the trades as well as the professions. Any statement to the contrary is misleading because inaccurate.

Mrs. Kelley's article makes glib refer-

ence to Europe's convention for discontinuing nightwork for women, implying by omission that this convention has been accorded general approval. May we examine facts for a moment? An International Labor Conference in 1891 agreed that women should be forbidden to work at night; but there was no discussion as to whether the prohibition was good or bad for women themselves. Other similar agreements followed until the climax came in the first general conference of the International Labor Organization in Washington in 1919, which voted for the prohibition of nightwork for women; Norway entering protest against the prohibition. The International Labor Organization made no inquiry as to the economic effect on women of this convention. Its officers were perhaps unprepared for the storm of protest from working women which it called forth. Denmark, Finland and Norway, because of the demand of their working women, have rejected it; and it is in these countries, Sweden, Great Britain and the United States that the movement against the prohibition of nightwork for women is strongest. Organized Feminists have been supported in their opposition to the convention by trade union women. Attached to the Swedish memorandum in opposition to the convention, for example, are signatures of official representatives of the Woman's Section of the Central Organization of the Trade Unions in Stockholm; the Trade Unions of Stockholm; and the Swedish Brewery Trade Union. Furthermore, the governing body of the International Labor Organization, at the request of the Belgian, British, and Swedish governments has decided to open the question of the revision of the Washington Night Work Convention of 1919—so all is not so well with restrictions of night work for women as we might have been led to believe.

Last October an international delegation of women visited Albert Thomas of the International Labor Office in Geneva, who presented to him the widespread desire of women for industrial equality. In reply Mr. Thomas said he was personally strongly in favor of a revision of the

Night Work Convention, and added that the ideal basis of industrial life lies in "the scientific selection of the right worker for the work, regardless of sex." The United States, Denmark, Finland, France, Holland, Hungary, Palestine, Sweden, and Great Britain were represented on the delegation which consulted with Mr. Thomas.

As regards the textile workers in our own mills, it is interesting to recall a report published recently in the *Daily News Record*, cotton goods journal. At one of the Georgia organizations, it states, mill heads "found themselves stumped by the arguments which mill-women put forward to permit them to work at night. In the summer time, in particular, they prefer night work, the women stated. They took Saturday and Sunday off, and said they found this much better than working during the day, and having to work every day in the week. Another thing, and this is what seemed to make the strongest impression, is that the women insisted it is wrong to separate them from their men-folks. If their men folks work at night, they said, they wanted to work at night also, so they could be together during the day. The women claimed that this argument asking to have both men and women kept together, had real humanitarianism."

That is what the women workers say. Consider now the following statement by Charles F. H. Johnson, president of the Botany Worsted Mills in Passaic, printed in *The Textile World*, a trade journal which subtitles itself "The World's Textile Authority":

"I think the two questions (night work for children and night work for women) are separate, should so remain, and that progress can be made most rapidly by doing so. The contention of many women is that the attempt to legislate against the right of women to work at night is against their constitutional rights and an indictment of their morality, and taking away from them the very prerogatives we have granted to them when we say that they have the privilege of voting, serving on juries, and in various other capacities

which more modern procedure has dictated. Their theory is that if night work is wrong for women it is also wrong for men. I think legislation on women, either as to night work or otherwise restricted, is going to be acrimoniously debated and every inch of ground will be fought for on the basis of equality."

Finally in her article in the *World-Telegram*, Mrs. Kelley states that labor unions of men and women "resent the meddling" of the National Woman's Party. One would infer that they approve always the "meddling" of the organization she represents, the National Consumers' League. But let us take a glance at the recently published Bulletin No. 66 of the U. S. Department of Labor, which, on pages 107 to 109, tells the story of how Typographical Union No. 6, of New York City, upon passage of the nightwork law, asked to be exempted from this measure passed for "their protection," and how they were opposed in their demand by the Consumers' League. The members of this union showed that they were being discriminated against in newspaper work because of the new law, that wages were lower on day shifts than on night shifts, and that they were losing their seniority rights by being unable to accept night work. In 1917, when the women succeeded in pushing through their bill for exemption, the Consumers' League was one of the organizations which went to the Governor and persuaded him to veto it. Its final passage, with exemption from "protection" for woman printers, was against the constant opposition of the Consumers' League. We have many of us heard members of Typographical Union No. 6 express their resentment at the meddlers in this particular instance.

Governor Roosevelt of Porto Rico, in his message to the Woman's Party regarding equal nationality rights, made a statement which applies equally well to all legislation or regulation which makes life and work harder for women in a world none too easy at best: "Women should have Equal Rights with men," he said. "Frankly, I cannot see any necessity for lengthy arguments pro and con. It is justice, and that should settle it."

Shall Women be Denied Work?

CONTINUING the discussion of the question as to whether women shall be granted the same right to work in cotton mills as that accorded to men, I desire to present the following:

Once I organized a brass band at the Newberry Cotton mill and taught it for some time and also taught piano and organ music. I boarded on the Mill Hill and became acquainted with cotton mill life and established some strong friendships. Ever since I have had a deep interest in the welfare of the cotton mill

An Open Letter From John A. Holland to the Index Journal, Greenville, S. C.

operatives. Naturally I was interested in the movement to deny women the right to work in cotton mills. I am also deeply interested in everything that affects the welfare of the people of our land. The cotton mill is one of the basic industries of the South and anything that affects this industry affects the greater portion of our people.

1. The right to labor is a natural right.

Anything that is necessary to the existence of a normal man is a natural right. Labor of some kind is perhaps as essential to the perpetuity of man in a civilized country as is sex.

2. The right to labor is a divine right. When God placed the first man in the Garden of Eden he imposed upon him the duty to dress and keep the garden. After the disobedience of man, God said: "In the sweat of thy face shalt thou eat bread." To labor is not only a divine right but an obligation to the Almighty.

3. Labor is property and is the original foundation of all other property. All property rights should be considered inviolable.

4. Civilization has been built on labor and when labor ceases, civilization ends.

5. The Constitution of the United States guarantees to women all the rights and privileges enjoyed by men. To make a discrimination against women on account of sex may not be a technical violation of the Constitution but such a discrimination is opposed to the fundamental principles of our organic law.

6. The right to prohibit or restrict women from their labor in cotton mills carries with it the right to prohibit or restrict them from doing any other kind of work.

7. Why should women be prohibited from working in cotton mills at any time any more than women should be restricted from teaching school, using the telephone, serving as clerks, stenographers, bookkeepers or engaging in various other kind of work?

8. The authority to deny women the right to work in cotton mills carries with it the necessary inference that women can be discriminated against in many other lines. When a precedent has been established, who can tell where it will end?

9. The constitution of our land forbids enforced servitude. The intent in many violations of law is frequently determined by the effect produced by the

offense. The effect produced by prohibiting women to work in cotton mills would be equivalent in most cases to enforced idleness. It is difficult to say which is the greater of the two evils, enforced servitude or compulsory idleness.

FURTHER pursuing the discussion of the question, I present herewith two other phases.

The question of unemployment is agitating the country today as perhaps it never has before. To deny women the right to work in cotton mills would greatly aggravate the situation. I am reliably informed that certain kinds of work in cotton mills can be performed with greater skill and ease by women than men. Their fingers are slender, more agile and dexterous than the large and clumsy fingers of men and this fact renders women more adept in the performance of work requiring nimble fingers and those that have been trained from childhood to perform delicate tasks.

The only argument for discontinuing women as workers in cotton mills that has some show of plausibility is that it is on account of posterity. It is urged that for the benefit of the physique and intellectuality of our future citizenry it is expedient that women be not allowed to work in textile mills. I am not a scientist and therefore must draw my conclusions on this point from what little knowledge I have. Moses the great law giver was the son of slaves. It is true that he enjoyed

the best advantages in his early childhood and also in his youth and manhood. He was given the best opportunity to develop his natural resources but the native elements of his entire physical being were inherited from his slave parents who lived under the most severe and rigorous conditions and their ancestors had been slaves for over 300 years. The record tells that at the age of 120 years his eye was not dim nor his natural force abated. The Egyptian mid-wives bore testimony that the Hebrew women were more vigorous than the Egyptian women who lived in ease. The record states that when the children of Israel left Egypt after having endured the most severe bondage for several hundred years, that there was not a feeble one among them. It has been stated in nearly every problem that arises the influences of the dollar swings the decision. Now I believe in money and frequently when it is decried against, it is because the decrifier has tried to get the dollar and is envious because he has not gotten it. However, I have no sympathy with any one who tries to camouflage his love for humanity. The specific statement is not made that women were subjected to a like rigorous servitude as that of men, but all of the direct circumstantial and presumptive evidence goes to prove that the Egyptians made no distinction on account of sex in their requirements of women. While the work was probably different, yet there was no distinction.

The Work of the Army Nurses' Corps

THE American women who fought, not as soldiers but as nurses, in France during the World War numbered 10,066, and though little has been written of their heroic work, 271 died for their country, three were awarded the coveted American Distinguished Service Cross, twenty-four received the American Distinguished Service Medal and many were honored by other nations.

In commemorating the work of the Army Nurses Corps, the War Department says:

"Wherever Uncle Sam's soldiers fought in the World War, there followed also a devoted band of American women. Always under military control, yet not soldiers; sometimes under enemy fire, but forever non-combatants; often in remote back areas, but everywhere in daily contact with the grizzly business of war; serving in China, in Russia, and in Italy; doing their bit, a big bit, in England, France, Belgium, Germany, Porto Rico, the Philippine Islands, and in the United States; bringing everywhere the deftness of a woman's hand and the sympathy of a woman's heart to helpless sick and wounded, often thousands of miles from

home, evincing always a woman's understanding that sick men are but little children grown up; demonstrating as never before, the moral force of women in war; sometimes sacrificing their lives on the altar of duty; often working without the stimulus of spectacular achievement until they dropped from exhaustion; all these things and other not half told constitute a story which reflects to the everlasting credit of American womanhood. It is the story of the Army Nurse Corps, established as an integral part of our army thirty years ago this year."

Prior to 1901, war in the United States and the rest of the world seems to have been strictly a man's business, but after the marvelous work done by Florence Nightingale in the Crimean War, women nurses began to obtain official recognition. In February, 1901, the Army Nurse Corps was established. The women now belonging to it have military rank and the status of officers, as a result of work aided by Woman's Party members. They salute and are saluted in turn, and are an integral part of the uniformed forces of the nation.

The three nurses receiving the American Distinguished Service Cross are Helen G. McClelland of Ohio for "extraordinary

heroism in action during a bomb attack"; Beatrice M. MacDonald of New York, who continued her work during a night air raid until seriously wounded by a bomb which destroyed an eye; and Isabelle Stambaugh of Pennsylvania for "extraordinary heroism while on duty during the big German drive of March, 1918."

Of the 271 women who died, none were killed in action though three were wounded by enemy fire. More than two-thirds of the deaths resulted from pneumonia and influenza brought on by overwork, exhaustion, and poor living conditions. Two lost their lives and one was seriously wounded by a premature explosion during target practice at sea on their own transport, and a hundred others were almost killed when their transport sank in New York Harbor after a collision.

Honors awarded by other governments included the Croix de Guerre, the Medaille d'Honneur des Epidemics and the Medaille de Reconnaissance of France; the Military Medal, the Royal Red Cross Medal, and Certificate of Merit of Great Britain; the Silver Cross of Greece; the Queen's Medal of Belgium; the Silver Cross of St. Anne of Russia; and the Queen Marie Cross of Roumania.

Press Comment

Editorial

The Daily Missoulian, Missoula, Mont., March 18, 1931.

IT must be all extremely bewildering to Mrs. Welosky of Boston. Only a few brief weeks ago she was just an ordinary sort of a Bostonian, not seeking to cause trouble for anybody, anxious only to be let alone. Then along came a sort of a cop in plain clothes—a prohibition man, he was—who took Mrs. Welosky into court and charged her with keeping and exposing liquor for sale. She got a lawyer, who, perhaps having no better argument to offer, made objection to the case being tried without at least one woman on the jury. His objection was overruled and thereby all the hullaballu was started.

Mrs. Welosky was found guilty, the judge ordered her fined \$50, and called the next case. That night Mrs. Welosky was almost the most famous woman in all Boston, that is possibly next to Mrs. A. L. West Movius. The latter sounded the clarion call for women to come to the assistance of Mrs. Welosky—first name, Genevieve. A prejudiced jury of mere men had found her guilty of having booze for sale. Here was the chance for which the National Woman's Party of Massachusetts had been looking.

"The case of the Commonwealth versus Genevieve Welosky is a test case in our campaign for jury service for women in Massachusetts" Mrs. Movius declares. "This case will be carried to the highest authority in the State."

The attitude of the Woman's Party is that a woman when tried by a jury selected entirely from men is being tried by a jury of her legal superiors instead of by her equals or peers.

In the meantime, Mrs. Welosky is somewhat dazed by the attention her little affair with the prohibition agent has aroused. It may not be particularly good for business, but it's rather comforting to know that Mrs. West Movius and a Miss Jones, who is married, but who refuses to use her husband's name, and a lot of other women are looking after Mrs. Welosky's interests. At the same time, Mrs. Welosky perhaps would like to get over the feeling that the pesky prohibition agent still is hovering around. But everything is coming out all right, because Mrs. West Movius and Miss Jones say it will.

Cable Citizenship Act Hailed as Significant

Philadelphia Inquirer, Philadelphia, Pa.

September 22, 1922, American women have retained their national status unless their husbands were aliens ineligible for naturalization. The exception chiefly affected American wives of members of the Mongolian races. Now that disability is removed.

Moreover, the rights arising from nativity here, which a woman might have

BY passing the Cable bill Congress ends the forfeiture of United States citizenship when an American woman marries a foreigner. Since

September 22, 1922, American women have retained their national status unless their husbands were aliens ineligible for naturalization. The exception chiefly affected American wives of members of the Mongolian races. Now that disability is removed.

Moreover, the rights arising from nativity here, which a woman might have

relinquished by marriage or by residence abroad, may now be reacquired without the formality of again establishing a five-year residence. This point was raised against William J. Bryan's daughter Mrs. Ruth Bryan Owen, in the contest filed against her election as Representative from Florida.

Leaders of the Woman's Party hail the achievement as the greatest triumph of Equal Rights since adoption of the suffrage amendment. They see in it the successful culmination of a 20-year campaign. Certainly it marks a radical departure from what had been accepted international practice for centuries, when a woman always assumed the nationality of her husband. In refusing to accept the conclusions of The Hague Conference of 1930 on naturalization this country becomes the first in the world to accord full parity to the sexes on the score of civil rights apart from marital alliance.

While generally regarded as a victory for Feminism, the reform has implications that give new dignity to the abstract conception of American citizenship. Unless the possessor files formal renunciation the right is now almost inalienable. Thus it is pervaded with a sense of power and privilege which Roman citizenship once conferred. One may recall that the circumstance profoundly affected the life, teachings and great mission of St. Paul. No such expectations surround the future of the Cable bill enactment. But one can hardly deny that its international significance may prove greater than present indications suggest.

Feminist Notes

Man Seeks Wife's Property

A SITUATION opposite to that present in the ordinary divorce proceeding, where the wife seeks alimony, is presented in a petition filed in a Lincoln court, according to the Lincoln (Nebraska) *Star*, by Edward M. Hoffman, asking dissolution of his common law marriage to Emma Highland Hoffman and for a lien against her separate estate and property for damages which he charges he sustained through his marriage contract with her.

Mr. Hoffman charges that he and the defendant entered into the marriage contract at Omaha on June 4, 1930, and that they lived together there for three months. It was agreed at the time of their entering into this contract, he claims, that he would forsake his business as a painter and decorator in Grand Island. She in turn was to sell her home in the same city and the two were "to go to a Pacific Coast State and combine his business skill and

efforts with her property and material resources and enter into a joint business enterprise and together continue their companionship."

He claims that she did not fulfill her part of the contract and that she showed extreme cruelty towards him "permitting herself to be influenced by the meddling interference of the relatives and friends" of herself and himself. This, he alleges, caused him to suffer disgrace and the impairment of his health, together with "the loss of his business, and the companionship and profits of the consideration of his entering into said common law marriage."

Motor Policewomen

THE *Policewoman's Review* recently contained an interesting editorial about the advisability of enrolling women motorcycle police for duty on public thoroughfares. It follows:

"Miss Marjorie Cottle, who is well

known as our foremost woman motorcyclist, considers that not only are women suited for the work, but that they would enjoy it. It is quite possible that the authorities have almost entirely overlooked the talent of women in this capacity, but it might be well worth their while to adopt it in country areas where undoubtedly a mobile force of both men and women police is essential.

"In Gloucestershire the policewomen have for some time been expected to cooperate in this way, and motorcycles have been considered part of their equipment. During the period of the war large numbers of women rode motorcycles and appeared not only to enjoy it, but to be expert riders. Their work as police, too, was often carried out after a somewhat difficult cross-country run on their machines, and it therefore does not seem reasonable to deny them this mode of travel now if the reason for such denial is simply a fear for their safety.

"To enroll them as 'road patrols' is, of course, an entirely different matter, and one which does not concern the work of police, for it should be clearly understood that it is only in carrying out police duties on motorcycles that women are now being considered. It seems obvious that a policewoman could when so equipped more easily patrol country roads, where danger to children by molestation is known to exist. She could also do very useful work where it is suspected that persons wanted by the police are in a car, and, in fact, we can think of many instances where the motorcycling policewoman would be an admirable adjunct to a force."

Deacon

THE deacon's seat at Cefn Mawr, England, known throughout the principality as the "Set Fawr" (the big seat), was not too big for Mrs. Walter Smith, and she has been elected deacon in the Congregational Church. It is the first time a woman has held this office in Cefn Mawr. Mrs. Smith's sister is a deacon at Stalybridge.

The Rights of Women

IN setting forth its purpose to further the causes advocated by the late Representative Victor Berger of Wisconsin, the Victor Berger National Foundation, incorporated in the District of Columbia, says:

"First among these causes was the establishment of a more equitable social system. Child welfare legislation, recognition of the rights of women, shorter hours and better conditions of work for all who labor, a larger voice by the worker in the determination of the conditions under which he is to labor, old age pensions, the abolition of all forms of intolerance, found in him a staunch and consistent supporter."

Zona Gale, member of the National Council of the National Woman's Party, is one of the officers of the Foundation.

Race and Sex Overcome

ACCORDING to the *International Women's News*, an East African Negro, Dr. Savage, has received her degree of medicine from Edinburgh University, and thus is the first of her race and

sex to become a practicing physician. The *News* comments:

"Judging from the lack of missionary doctors and the demand for educated doctors in the tropics, she should never suffer from unemployment."

The Irish in China

MARIE NOLAN, an Irish girl born in China, who understands three of the many Chinese dialects, had an unusual job recently catering to Chinese horse-racing fans.

Her job was to decipher and answer applications which flooded in from China for tickets for the Grand National Hospital Sweepstakes.

Architects Not Recognized

ALTHOUGH there are forty-eight women associates of the Royal Institute of British Architects, no woman has yet been elected a fellow of the institute.

A fellow must be an associate, must be at least 30 years old, and must have been a member of the architectural profession for seven successive years.

News from the Field

Wyoming Shelves 8-Hour Bill

SINCE the last report on the replies received from State Governors to Mrs. Harvey W. Wiley's telegram protesting against labor legislation based on the sex of the worker rather than on the nature of the work, Governor Alonzo M. Clark of Wyoming wrote the following:

"You will be pleased to know that the proposed eight-hour law for women failed of passage in the Wyoming Legislature at its recent session."

The National Woman's Party is indeed pleased to know that Wyoming has rejected legislation based on sex, which operates to throw women out of work and to deny women equal opportunity with men to obtain work.

Appointed Committee Chairman

ONE of the most interesting characteristics of the younger generation is its spontaneous interest in international affairs. Our old restrictive boundaries between nation and nation seem to exist for them chiefly as forms. Youth today has not only a familiarity with the ways of thought and manners of speech of other lands which, generally speaking, it had never before possessed, but its own interests are often found in the international field.

In this connection it is pleasant to record that Katherine Lee Bayard Hilles, daughter of Florence Bayard Hilles national vice-chairman of the Woman's Party, has been made chairman of the International Committee on Admissions

and Arbitrations of the Association of the Junior Leagues of America. Miss Hilles has already distinguished herself as an active Feminist. While her mother was in France doing war work, Katherine Hilles helped greatly in Delaware with the campaign for the ratification of the 19th Amendment. She will be presented at the Court of St. James this season, and sailed, accompanied by Mrs. Hilles, on the Paris on April 10.

Rhode Island Seeks to Restrict Women

A BILL has been introduced in the Rhode Island Legislature by Representative Wilbur A. Scott of Providence to establish a 48-hour week for women in industry and to prohibit women from working at night for pay.

The present Rhode Island law, according to the press dispatch reporting the new bill, allows women to work 54 hours a week and to work at night. The Scott bill would prohibit women and children, but not men, from working between 10 P. M. and 6 A. M.

Representative Scott is deputy Republican floor leader of the Rhode Island House of Representatives.

Miss La Motte to Speak at Headquarters

ELLEN N. LA MOTTE, author, speaker, and traveler, will speak at the National Woman's Party tea at Alva Belmont House on Sunday, April 12.

Miss La Motte has long been interested in the opium problem and has spent much of her time and talent in fighting the use

of the dread drug since seeing its effect during a visit to the Far East in 1916.

For the last ten years Miss La Motte has unofficially attended the meetings at Geneva of the opium committee of the League of Nations and of the International Conference on Dangerous Drugs. She will soon leave the country for Geneva this year. Because of her volunteer work in this field, the Chinese Government has decorated her. Two of her books, "Opium Monopoly" and "Ethics of Opium," are concerned with the drug problem.

Miss La Motte had the interesting experience of being present at the recent coronation in Abyssinia of Emperor Ras Tafari as the "Raz of Razes, Conquering Lion of the Tribe of Judah, the Elect of God, and the Light of the World." Since her return to this country she has spoken before many organizations concerning the unusual ceremonies and bizarre customs encountered in the coronation rites.

She is a member of the Society of Women Geographers and has written many travel articles. Her other books include "The Backwash of the War" and "Peking Dust." She is the sister of a former American Minister to China, and so comes naturally by her great interest in the Orient and its people, customs, and crafts.

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